

And to behold such a zeal for particular Persons, as if they had combin'd and determin'd before they came there (as one Man) to carry on a Design, rather for a particular Interest, than the whole, and with so much Heat and Passion, as if they would proclaim a prejudice towards all that oppos'd.

These things we briefly touch upon, as matters deeply to be resent'd by every good Citizen, so as to endeavour they may be laid aside for the future, to promote that peaceable Temper and publick Spirit, that should govern in every Breast, in order to prevent caballing, and private Clubs, to serve a Turn, to the hazard of our Publick Weal.

And we shall now plainly declare what followed the publick Election; for Truth whereof we appeal to those many Hundreds then present, who are all ready to attest the same.

When the choice of the Sheriffs, Chamberlain, Bridge-Masters, and Ale-Conners were made, we concluded the Work of that Day was over, not dreaming in the least of this Petition, or any other to be set up: But the Livery (as in a Congregation, when Sermon is ended) made all towards the door, crowding to get out, as we our selves did when many hundreds were gone before, and others pressing after; but never heard one Word of this Petition, till from the Votes of the House of Commons, which put us upon enquiry of our Brethren concerning it.

And at length we were informed by those that happened to be in the rear, that when most part of the Members were gone, (or going away,) this Petition was propos'd to be read; and that they) with the rest remaining), out of curiosity to know the Contents, held up their Hand for the reading of it: but solemnly affirmed, That many (of those so remaining) who so held up their hands for reading it, did not hold up their hands for presenting it.

We shall close with our hearty Prayer to Almighty God, to make us every one sensible, how far we have all (even the best of us) come short of our Duty, that we may search our Hearts, and try our Ways, and see what cause we have all to humble our selves under the mighty Hand of God, both for our Hypocrisie and Prophaneness. And that we may all of us endeavour to lay aside Pride, Passion, and Self-love, on the one hand, and Debauchery and Immorality on the other; and labour more sincerely to discharge our Duty to God, our Neighbour, and our Selves, as the only Means to make us good Christians; and then we shall be sure to be good Subjects, and good Citizens; so as no longer to envy, despise, and rail at, or prosecute each other; but to love as Brethren, and to make Truth the badge of our Christian Profession.

This is the only way to promote the Honour and Reputation of our National Church, and the Religion established by Law among us; whose Foundation is not laid in Hypocrisie and aspiring Dominion, under a Disguise of Religion, to delude and ensnare the Honest and Well-meaning to side with us, after the example of our Adversaries; whose Designs as they have been, so they still are, to undermine and subvert the Government. Therefore let us contermine them, in amendment of our lives, to credit this our Holy Religion, which needs no other Reformation, but that of Manners in its Members, according to its pure and wholesome Doctrine and Discipline: for which end, let us take for our Pilot, the Holy Spirit, (seeking its Conduct by constant Prayer;) and let us put on the whole Armour of God; and then we need not fear all the fiery Darts of the Devil, and all his Carnal Politicians warring in their most indefatigable industry against us.

The way to True
Honour & Happiness.

A FRIENDLY

ADDRESS

TO ALL

PARENTS,
Masters of Families

AND

LANDLORDS,

As the Persons most capable to Honour
God, and to gain Honour to them-
selves, by beginning and carrying on
a NATIONAL REFORMATION.

To which is Added,
A Memorandum for Mothers.

By *John Mitchel*, M. A.

EDINBURGH, Printed by the Heirs and Successors of Andrew Anderson, Printer to the Kings Most Excellent Majesty, Anno D O M, 1699

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A Friendly ADDRESS
TO ALL
PARENTS,
Masters of Families
AND
LANDLORDS,

Dear Friends,

IN reading the New Testament, you may see, That the Practice of Christianity is degenerated; and in observing the ways of Men, you do see, that the Nation is Corrupted. Vice abounds, and Wickedness prevails. Almost none walking in the ways of Piety and Vertue, and very few walking in the ways of Civility or Honesty. All Families, all Persons have corrupted their ways; most are vicious and all are negligent; there is none Righteous, no not one.

The Justice of the Eternal Majesty is provoked, his Laws contemned, his Mercy despised, his Grace abused, his Promises and Threatnings disregarded, and all the Methods of his Providence neglected. And what shall be the end thereof?

The Word of God gives us ground to hope, that a
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real and speedy Reformation may be a Mean to prevent deserved Condemnation, *Iſa.* 55. 6, 7.

But without this, let none presumptuously expect Mercy. For the righteous Judge of the world is unchangeably juſt and holy, and will not, yea, cannot pardon impenitent Sinners; for it were againſt the Declarations of his Eternal Truth, which is firmer than the Pillars of Heaven and Earth. For tho' the Mercies of God and the Merits of Chriſt are infinite, yet neither of theſe can ſave one Impenitent Sinner; for He who cannot lye, hath ſaid, *Luke* 13. 3, 5. *Except ye repent, ye ſhall like theſe periſh*, *Mat.* 18. 3.

So that true Repentance and a thorow Reformation is the only door of Hope, and way to Escape.

Queſt. But how ſhall this Reformation be done? where ſhall begin and promote it?

Anſw. Some Perſon muſt begin it, otherwiſe it cannot be done; and who is ſo capable as you, my Friends. Indeed Magiſtrates and Miniſters may do much, but they cannot do all. None ſo fit as you (Masters of Families and Landlords) to Reform the Nation, and to reap the Honour and Reward of ſo Noble and Glorious a Work. The whole Nation depends upon you, and lodges within your Doors; and if you can ſay with good reſolution, courage and zeal, as that good Man ſaid, *Jos.* 24. 15. As for me and my houſe, we will ſerve the Lord: then may you ſignalize yourſelves for Men of Valour, and gain the honour due to conquerors, over the power of Darkneſs. And tho' you meet with oppoſition and diſcouragement at firſt, yet afterwards, when Men are inlightned and made conſcious of their own good, the whole Nation will reſpect and honour you, yea Heaven and Earth will ſmile upon you, and join with you in Songs of everlaſting Joy and Triumph.

Objeſt. Alas! What can we do? We need Reformation as well as others. Moſt of us are ignorant, and all of us are Guilty: we know not what to do, we cannot do it. We ſhall never be able to know what to do.

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not Reform our selves, much less others.

Ans. It is true, you have neither Skill, Will nor Power, to Reform others, until your selves be new Creatures; you cannot direct others in the way which you know not, and you will not assist others in the work which you love not; you cannot lead others, while your selves are blind; nor strengthen others, while your selves are weak in Grace.

Therefore Self-Reformation must go before Family Reformation; you must first learn before you can teach.

And for your Assistance, this Method is humbly offered to each of you.

1. Retire from the world for some time, and remove from thy mind all thoughts of it, and all Conceptions about it, that there may be room for spiritual Meditation.

2. Consider that thou hast a faculty or power of thinking, whereby thou art capable to know spiritual Things, and to converse with spiritual Beings; and that this spiritual part of thee, is out of its Element, and acting contrary to its Nature, when it is employed about earthly Things.

3. Consider that thou gavest not Being to thy self; for thou canst not make thy self wiser nor taller; thou canst not give to thy self the things which thou wantest; thou canst not add one finger to thy Hand, nor one joint to thy Body; neither can any other Creature give them to thee. And this will oblige thee to believe, that there is a Supreme Being, which made all things, and upon whom all do depend.

4. Being convinced that there is a God, or a Supreme Being, who made and maintains all things, and to whom all are accountable; surely there must be some acknowledgments of dependance upon him, and of Duty towards him: and this will oblige thee to enquire after his will, Laws and Commands.

5. And since his Will and Laws are to be found nowhere

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where so likely, as in that Book which is called the
BIBLE, and which is commonly owned for his Word
thou wilt think it thy duty to enquire diligently and
seriously into that Book, and remark every thing con-
tained therein, which will wonderfully inform thy
Mind, and direct thy Judgment, and shew thee both his
will and ways, and thy state and duty.

Particularly, this Holy Book will teach thee these
Six Things; without the knowledge whereof thou art
not safe, and canst not be happy.

1. That Man was created innocent and holy, endow-
ed with the Image of God, whereby he was admirably
furnished and fitly qualified to glorify and enjoy God.

2. That God the Creator made a Covenant with
Man, including all his Posterity, promising them Life
and Happiness upon their Obedience; and threatening
them with Death and Misery, upon their Disobedi-
ence.

3. That Man did disobey, and rebelled against his
Maker, and turned away from him, and made himself
and all his Posterity, sinful and miserable; so that the
holy Nature of God abhorred him, the righteous Law
of God condemned him, and the Honour and Justice
of God, required, that the Curse of the Law should
be inflicted upon him.

4. Man being thus become abominable and miser-
able, he was altogether unable to restore himself to
his former State; he had no power to satisfy the Jus-
tice of God, no skill to intreat his Mercy, and no Me-
rit to procure his Favour, yea, he had no Creature
in Heaven nor Earth to befriend him, nor to intercede
for him.

5. In this extremity of Misery, the infinitely wise
and gracious God, was pleased to pity Mankind
and did promise, and in due time sent a Saviour to
redeem him, and to restore him to Favour, and that
without any necessity, merit or motive, but only of
his own free Love and abundant Grace, Gen 3: 15.

Joh 3: 16.

6. That

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6. That in and through this Saviour, God was graciously pleased to enter into new Terms with Man, to make a Covenant of Grace with him, promising Life and Salvation to those who believe, and receive him upon the terms that he is offered ; and denouncing Death and Damnation to those who believe not, but despise and reject this Saviour, Jo. 3. 18, 36.

Quest What needs all this ? Is Sin so great an Evil as to offend God, and make Man so miserable ?

Ans. Sin is the greatest Evil in the world, and the only Cause of all other Evil, because it is contrary to the Nature and Will of the greatest Good. It is the only thing in the world that God hates, yea, he must abhor and punish it, because it is contrary to his Purity and Holiness, and the violation of his Laws, which are holy, just and good, *Hab.* 1. 23.

So that as the Law of God is violated by Sin, it must be repaired by Suffering, either in the Sinner or his Surety. For the honour of God is concerned to vindicate his Justice, and his Justice is concerned to maintain his Law.

Quest. Adam sinned, and must I suffer ? what doth his sin affect me ?

Ans. Adam being the natural and federal Parent to all Mankind, his guilt is reckoned thine, his punishment is due to thee, his corrupted nature is inherent in thee, and many acts of Rebellion and Transgression like unto his, have been committed by thee. And if God did most justly condemn the whole world for one sin, he may likewise most justly condemn thee for many sins.

Quest. What way then can I be saved ?

Ans. There is Salvation to be obtained. And if thou diligently studiest two Books, thou wilt be thereby disposed to look and long for the Saviour, and gladly accept of him, being offered unto thee.

1. Seriously study the Book of God's Law, and be firmly persuaded, that all the Precepts thereof are holy,

holy, just and good, and do oblige the inward as well as the outward Man, the Heart and Affections as well as Words and Actions; and declareth every one accursed who continueth not in every thing written in that Law to do the same, *Dent. 27. 26. Gal. 3. 10.*

The Law cannot pass by a Transgression, nor forgive a Sin.

2. Diligently acquaint thy self with the Book of thine own Conscience, that thou may'st know thy self, and thou wilt find, that thou art a Sinner, and a Transgressor of the Holy Laws of God, both in thoughts, words and actions. Yea, thou wilt find, that in thy natural and unregenerate State, thou dost nothing but sin. *Heb. 11. 6. Rom. 8. 7, 8.* And in thy renewed State, thou dost nothing without sin, *Eccles. 7. 20. 1 Jo. 1. 8.*

Thou wilt find, that naturally thou art destitute of the Image of God; that thou art dead in Trespasses and Sins, and art by nature a child of Wrath, and liable to the just Judgments of God, *Rom. 5. 18. Ephes. 2. 1, 3.*

That thy whole Man is corrupted, and treasures of wickedness in every faculty of thy soul.

1. Thy Understanding is full of Darkness and Error, great Ignorance of God and of spiritual Things, and yet thou would be accounted wise, but art negligent in seeking after useful Knowledge, *Eph. 4. 18.*

2. Thy Will is obstinate, perverse and contrary to good, rebelling and fighting against God and his Law, and wholly inclined to Evil and Vanity, *Jo. 5. 40.*

3. The Conscience is perverted, corrupted and defiled, full of treachery, deceit and lies, apt to call evil good, and good evil, and to flatter the Soul with formal pretences and shadows, without sincerity or reality, *1 Tim. 4. 2: Tit. 1. 15.*

4. The Memory is corrupted and vain, apt to forget God, dependance upon him, and every Duty towards him, both as to matter and manner, substance and

and quality. It is apt to retain Wickedness, Vanity and Trifles, but to let go useful and necessary Truths.

5. The Affections and Passions are all corrupted and abused; our admiration, our love, our anger, our hatred, our desire, our fear, our joy, our grief, our anger, &c. are often employed and exercised about things quite contrary to the appointment of God's Law.

So that the heart of Man is become a very degenerate thing, a sink of Sin and mass of Corruption, full of Malice, Impiety and Impurity, whereby the spiritual and heaven-born Soul is become despicable, base and miserable, a slave to its own Servants, yea even to its greatest Enemies, under the dominion of Sin, Satan, the World and the Flesh.

And yet the greatest misery of all is, That Man is not sensible of this his miserable condition, he knows it not, he is not affected with it; he goes light under his load, and is chearful in his chains, fancying himself safe, happy and wise, Rev. 3. 17. And why because his mind is blinded, and his heart hardened. For it is of the nature of sin to blind the Mind and harden the Heart, as well as to defile the Conscience and pollute the Soul. That very sin which makes the Man guilty, makes him likewise past feeling, Eph. 4. 18, 19.

Woe is me! is this my condition? Am I one of these miserable creatures? Am I yet in a natural and unregenerate State? I am not safe. What shall I do?

If thou art truly awakened from thy Lethargy, and convinced of thy Sin and Misery; if thou art deeply humbled under a sense of the same; if thou art persuaded, that thou canst not be saved by thy own Power, thy Skill, thy Duties, nor thy Merits; if thou art so humble, that thou art willing to be beholden to another for help and safety; yea, if thou hast hanging and thirsting Desires after Salvation, and art glad to submit to any terms to escape Sin and Misery,

and to obtain Happiness and Glory: Then (and not till then) art thou fit to hear of Christ the Saviour, and to receive that comfortable invitation, *Mat: 11: 28: Come unto me. &c. Isaiah 55. 1. 2,*

Christ came to seek and to save such lost sinners, as despair of Salvation any other way; He will be a Physician to such sick Souls.

Behold the Terms of the Gospel-Covenant. If thou truly and sincerely repentest of sin so that thou inwardly loathest and abhorrest it, and thy self, for being guilty of it: If thou truly and sincerely believest in Christ, so as to prize him above all things; If thou receivest and acceptest of him upon the Terms of the Covenant of Grace, as he is offered in the Gospel, for thy Prophet and Teacher, for thy Priest and Peacemaker, for thy King and Ruler, for thy Lord and Lawgiver, as well as thy Saviour and Redeemer; if thou submittest and committest thy self unto him, and art as willing to give obedience to him as to receive Salvation from Him, to be sanctified by his Spirit, as well as to be saved by his Merits; and firmly resolvest to continue steadfast in this happy Temper of Mind to the end of thy Life; then thy sin is pardoned, thy Soul regenerated, thy Nature sanctified, and thy Salvation infallible, *Rom: 8. 1. Jo. 6. 35. 37. Jo: 5. 24 Jo: 3: 18, 36.*

If after thou hast laid the firm Foundation of a true Faith in the Lord Jesus Christ, thou diligently addest to thy Faith, Vertue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, Charity, and the rest of those heavenly Graces and holy Vertues, which are Fruits and Effects of Faith; and dost abound in all these, acting all Graces, practising all Vertues, and performing all Duties; and yet trusting in none of them, but only in Jesus Christ for Salvation; Then art thou sure to be eternally saved, as thou art sure that thy Repentance is real, thy Faith true, and thy Obedience sincere, *-Mat. 5: 4: Acts 3: 19: Mark 16: 16: Acts 16: 31: Heb: 5: 9: 2 Pet: 1: 5, 10, 11.*

Be careful still, to use humble and hearty Prayers, as the Mean to procure all this, *Mat. 7. 7.* And still apply unto, and depend upon the Holy Spirit, as the effectual worker of all this, *Rom. 8. 26. John 15. 5. 2 Cor. 3. 5.*

Now, my Friends, *This is the way, walk ye in it.* If ye know these things, happy are ye, if ye do, and teach them. Be not content to go to Heaven alone, but take compassion upon others, and help them forward in this good way. Perswade your selves, that Christ's command obliges you, *Luke 22. 32.*

When you are Converted, strengthen your Brethren, especially your Children, Servants, and all within your gates, and under your Charge.

God's Command is your Duty, and binds you to obedience in this particular, *Mat. 22. 29.* Thou shalt love thy Neighbour as thy self.

Quest. What Method shall we use in Reforming our Families?

Ans. Having brought your Mind to a serious Frame, and being perswaded of the necessity and excellency of Holiness, and having learned the Duties of Humility and Self Denyal, Then follow this Method.

1. Presently set up, and zealously keep up the Worship of God in your Families, use Prayers, Praises, and reading of the Scriptures twice every day at least, in presence of all the Family; let nothing be an ordinary hindrance of these daily sacrifices each day; and on the Lord's Day, let these Duties be doubled, as the old Sacrifices were, *Numb. 28. 9. 10.*

2. Spend one hour at least, in instructing and examining your Children and Servants, in explaining Difficulties, and opening the meaning of the Scriptures to them. At first you may set them Tasks in some fit Books of Questions and Answers, till their capacity be enlarged. Especially be careful to teach them to know themselves, what they are in their natural and sinful State, and what the effects, consequents and

and wages of sin are; and this will make your After-work more easy. For if you can thorowly convince them, that they are sinners, and that the wages of every sin is death and damnation, and that there is no safety but in Jesus Christ, and that in him is perfect Righteousness and plenteous Redemption to all that will receive him as he is offered; Then it will be easy to perswade them to learn to know Christ and the Method of Salvation by him: They will be glad to be directed to the City of Refuge, when they see themselves pursued by the Justice of the Sin-revenging God, and lyable to all the Curses of his Law.

Whereas without the knowledge of themselves and their own State, they will not desire the knowledge of Christ, nor submit to Christian Duties: What are all the Physicians in Town to a Man in Health and Vigour, or all the places of Refuge to a Man that thinks himself honest and innocent.

3. Allow them time, and exhort them to improve it in secret Prayer, reading the scriptures, Meditation, and examining their own Hearts; and give them directions how to do these things to good purposes.

4. Let your holy Example be their constant Pattern, and your watchful Eye their constant Monitor, and your frequent and familiar Conferences with them, be their constant Encouragement. Occasional Advices and pious Directions insinuated and dropt into them at Work, or at Meals, will wonderfully advance and set forward your solemn Teachings.

5. Neglect not to use Meekness and Patience, Love and Kindness in all your Dealings with them, in matters of Religion, that they may be convinced, that you chiefly intend the good of their Souls.

6. Let no stubborn despisers of Piety remain within your Doors, lest they poison the rest, and render your Labours fruitless.

7. Encourage the tractable and diligent, at first, with little Rewards, till they come to feel the sweetness of Holiness,

Holiness, the power of Grace, and the habits of Vertue; till they be acquainted with the teachings of the holy Spirit, and then your work will be pleasant and delightful, your Scholars will then become Teachers.

If you doubt of your Duty, and think that this is more than is required of you, then consider these Arguments to prove your Obligation.

1. It is the express command, and positive Law of the great King of Heaven, the loving and gracious God, that you should teach and instruct your Families; and therefore it is your indispensable Duty: And you cannot neglect it without Rebellion against your Creator, your Father and Sovereign. Take your BIBLE, read and consider these Texts, Deut. 6. 4. Deut. 11. 19. Deut. 4. 10. Eph. 6. 4.

2. God's faithful Children and Servants have carefully performed this duty. Christ prayed with and instructed his Family, Luke 9. 18. Mark 4. 10. 14. Cornelius feared God with all his house. Acts 10. 2. Abraham's purpose is approved of the Lord, Gen. 18. 19. And our Lord tells you, Jo. 8. 39. If ye were Abraham's Children, ye would do the works of Abraham; that is, if ye had faith, ye would imitate his Example.

Let holy David's practice be your daily pattern, Ps. 101. 2 Sam. 6. 20.

3. The Law of Nature obligeth you to this Duty; your Children are pieces of your selves, and your Servants stand in a near relation to you. You feed and cloath their bodies, and think it your duty to do so; it is unnatural Cruelty to neglect and starve the Soul, and suffer it to perish for want of knowledge and good education. They cannot serve you without Souls, but with the whole Man; therefore you ought to take care of the whole Man, and lay out your greatest care upon the better part; otherwise many birds and beasts are nothing behind with you. Let your Religion and Reason appear, in taking more care of the Servants of the most High GOD, than of your dogs and horses.

4. The Oath of GOD is upon you by your Baptism.

al Engagements; that you will keep GOD's holy Will and Commandments all the days of your life; and you daily pray, that the Will of GOD may be done on Earth as it is in Heaven.

And since it is the Command and Will of GOD, that you worship him in your Families, and oblige all that are under your charge to do the same; you mock GOD if you act not according to your promise and Prayer; and you give your selves the Lye, when you do not what you say.

5. GOD hath intrusted you with the charge of your Families, as his Vicegerent and Deputy, and hath vested you with Christ's three Offices, to enable you to discharge that Trust.

1. Of a Prophet, to instruct and teach all under your charge, to make known to them the mind of GOD.

2. Of a Priest, to offer up to GOD the sacrifices of prayer and praises, with and for them.

3. Of a King, to rule, govern, and keep good order in your Family; to rebuke and punish Error and Vice, and to encourage and reward Piety and Vertue.

And since you must give account of this Charge and Stewardship to the Righteous Judge, be careful so to manage and discharge it, that neither the Law of GOD, the Gospel of Christ, your own Conscience, nor any in your Family; may accuse or condemn you at that day.

6. Seriously consider the bad and dreadful effects of the neglect of Family-piety. Solomon tells you, Prov. 22, 6, *Train up a child in the way wherein he should go, and when he is old, he will never depart from it.* So that all the Enormities and Impieties that every where abound, are the miserable and unhappy consequences of your neglect and carelessness. And when all the Iniquities are charged upon your score, what a dreadful reckoning will it make? No thanks to you, that England is yet preserved, and doth not suffer like Sodom.

7. Consider

7. Consider the glorious and comfortable Effects that will attend your diligent and faithful discharge of Family-Duties; and that in a threefold respect.

1. In respect of the publick, Your Families are the Nurseries and Semineries both of Church and State. Parishes, Towns, Cities, and Societies are made up of them, and all Relations flow from them.

Therefore to make Families good and religious, is the most ready way to make good Magistrates, good Subjects, good Ministers, good Church Members, good Husbands, good Wives, good Masters, good Servants; good Friends and good Neighbours.

So that if your Families be Schools of Piety and Virtue, both Church and Commonwealth will reap the fruits of your Labours, and sweetly commemorate your Commendation.

Neither Magistrates nor Ministers are so capable to do this as you are, because your Families are continually under your eye, and do more immediately depend upon you, and are more awed by you.

By this your Religious Care and Diligence, ye might be very helpful both to Magistrates and Ministers, and make their Offices pleasant and delightful, which now are comfortless and toilsome. Particularly you would greatly assist and encourage Ministers, by preparing the ground wherein they might sow their Seed, by laying a good foundation of sound and solid principles, whereupon they might build by preaching: whereas now by your neglect, their Labour is lost and their pains unprofitable.

Moreover, were your Families reformed and made Sanctuaries for the Worship and Service of GOD, good Ministers would take pleasure to visit you, to assist and encourage you: Whereas now they are afraid to come near you, lest they be flattered, flouted or vainly diverted by your carnal Conversation. For I verily suppose, that much of the fault lyes in you, that they do not practise that ancient and laudable custom of teaching

ing from house to house, whereby they might do more good to Souls in one year, than perhaps they can do by publick preaching in seven.

2. In respect of your selves, the effects of your religious care of your Families will be great. When the Inhabitants of your house become the Children and Servants of the great King of Heaven, your Families will be happy and honourable; the rich Blessings of the bountiful GOD will be multiplied unto them, as *Laban* was blest for *Jacob's* sake, and *Potiphar* for *Joseph's*. Moreover, they will be more active, honest and faithful in serving you, when they perform their Duties in the fear of the LORD, and from a principle of good Conscience. Piety is always the best policy.

3. The fruits of your Religious Care will be great with respect to your Children and Servants themselves, both as to time and eternity. Your holy care may be a mean to make them happy, both here and hereafter. You may be instruments of preventing and preserving them from many miscarriages, misfortunes and miseries, which the want of good education, and a vicious course exposes them to, and of preserving them from eternal damnation.

And now, my Friends, what greater honour, happiness and comfort can you desire, than thus to imploy and signalize your selves, in being the honourable and happy instruments of glorifying GOD, and of reforming both Church and Kingdom, of promoting Religion and defeating the designs of Satan, of preventing and removing much wickedness, and bringing many Souls to eternal happiness.

Therefore zealously ply your work; and confidently expect your Reward, from Him who hath promised, *1 Sam. 2. 30. Them that honour me, I will honour, &c. Dan. 12. 3. They that turn many to Righteousness, shall shine as the Stars, for ever and ever. James 5. 20. He that converteth a sinner from the evil of his way shall save a Soul from death, and shall hide a multitude of sins, Psal.*

112, 6: The righteous shall be in everlasting remembrance,
Mat: 25, 46, The righteous shall go into Life eternal.

Let this encourage your diligence, that your satisfaction and comfort will be great in this life, your memory will be sweet to posterity, and your Reward will be everlasting Glory.

Notwithstanding all that hath been said, wicked men and Hypocrites will be apt to make several Objections, to excuse themselves from this noble and excellent Work, unto which I shal subjoin proper Answers, as so many Arguments and Motives, to encourage your Labour and excite your diligence.

1 *Object*: If we should instruct our Families, we may make them Hypocrites, we cannot make them Christians; It's GOD alone that can change the heart.

Ans: GOD ordinarily worketh by means, and bestoweth his Grace in the use of the Ordinances which he hath appointed. Whatever GOD worketh in us, or for us, He ordinarily doth by us, and with us, and what He promiseth to us as blessings. he requireth of us as Duties, *Ezek. 36. 26; Ezek: 18. 31.*

2 *Object*: The work is impossible, the case is desperate; wickedness is become so universal, that it is folly to attempt a Reformation.

Ans: GOD and his Servants can do all things, *Phil: 4, 13*: GOD hath promised his holy Spirit to all those who ask him, *Luke 11: 13*. He is a Spirit of Wisdom, Counsel and Power, and if you sincerely use the means of his Appointment, He will guide you into all Truth, he will help your Infirmities, he will encourage your hearts, direct your Judgements, and assist your Endeavours.

3 *Object*: We have not time nor leisure to instruct our Families every day, and to call them to account, to pray with them, and read to them, &c.

Ans: You will find time to eat, drink, sleep, and to enjoy your sensual pleasures, and why not to mind spiritual pleasures, which are more noble? You will

find time to die, and to be judged, and why not to prepare for the same?

Your only business in the world is to honour and glorify GOD, and to work out your Salvation, this is the one thing needful: if this be neglected, all other business is to no purpose.

Be careful to redeem your time from these five great Robbers, and you will have leasure enough for spiritual concerns: to wit, from 1. Vain Recreations. 2. Vain Discourses, 3. Vain Thoughts. 4. Immoderate sleeping, Eating and drinking; and 5. Immoderate care about worldly Business.

There is nothing can hinder your minding the spiritual concerns of your selves and Families, but the Vanities of the World, or the Lusts of the Flesh; and these ye have renounced in your Baptism, and vowed a perpetual War against them, so that you are perjured, if you suffer your selves to be entangled and hindered by them. *Mat: 16, 26. 1 Jo: 2. 15. 16.*

4 Object It is below us to stoop to so mean an Office as to teach Children and Servants the first Principles of Religion; we can employ our selves more nobly in the Tavern or Alehouse, in playing at Cards, or conversing with our friends.

Ans: This is rather the language of Practice, than of the Tongue.

Christ our Lord was of another mind, who went about doing good, and hath left us an example that we should follow his Steps. He took delight, and counted it his Meat and his Drink, to do the Will of his heavenly Father; and so should we. *Prov: 11, 30. He that winneth Souls, is wise.*

Lewis IX King of France, was found teaching a Kitchen-boy: and being asked why he stooped to so mean an Office? he said, *The meanest Child of Adam has as precious a Soul as mine, and bought with the same precious Blood of Christ, and must shine in Heaven, or fry in hell.*

For

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The first step to Christianity, is a profound humility. A proud Christian is a painted Devil.

5 *Object*: We are ashamed to begin that Exercise, which we have often intermitted, or long neglected.

Ans^r. If thou art ashamed to repent and amend, and to own Christ and his Service, prepare thee to receive that Sentence. *Depart from me, ye workers of iniquity*, Luke 13, 17. Mark 8, 38. Christ rejoiced to take our Nature, that he might dye to redeem us. We should rejoice to have our nature renewed, that we may become like him, and be made partakers of his Salvation, 2 Cor. 5, 17. Rom. 8, 9.

6 *Object*: We are willing to set up the Worship of GOD, and to reform our Families, but we are loath to begin yet; we would have some to shew us the way, and bring this Exercise into Custom.

Ans^r: All delays are dangerous, but here they are damnable, because contrary to GOD's Commands, Heb. 3, 7: 8. 2 Cor. 6, 2. If you excuse your selves, and postpone, decline and delay this great and necessary work, GOD may justly remove you out of the way, and raise up others, who may be Instruments of a great and glorious Reformation, which you may never have the happiness to see. For the Glorious GOD will be glorified, and his holy name shall be hallowed; and happy are they who shall be instruments of it. Let a holy Ambition alwayes possess your Souls, and covet that honour which cometh from GOD. If you desire the greatest honour and Reward, do not decline the hardest work.

7 *Object*: We shall be jeered and laughed at, if we be singular, and differ from our Neighbours.

Ans^r. Sober singularity is safer than joint impiety. It is better to walk alone in GOD's way, than with company in the Devils. As the world goes now, none can get to Heaven, who go not contrary to its course. Let *Jshab's* Resolution be your Example, *Jos. 24, 15.*
As for me and my house, we will serve the LORD: Yea
 the

he Great GOD commands you to be singular, *Exod: 23. 2. Thou shalt not follow a multitude to do evil, Rom: 12. 2. Be not conformed to this world.* Yea, you need not be altogether singular; join Counsels with some holy Neighbours, and encourage and assist one another.

8 Object: If we shall spend so much time about Religious Matters, as is requisite to accomplish these ends, we shall neglect our Employments, lose our Cattle, and so become poor.

Ans. That is the suggestion of Satan, and the distrustfulness of thy corrupt heart. *GODs Promises are a sure Portion, Mat: 6. 33. Luke 12. 31, 32. Psal: 11. Psal: 37. 3.*

Moderate your worldly desires, and sensual Appetites; deny the extravagant Cravings of your corrupt Nature; and be contented if you have food and Raiment; then you are as rich as you desire to be, and Man is more.

If your greatest care be for the better part, you will find by experience, that a few thoughts of holy Faith, Hope and Trust, will save you a great many thoughts, cares and fears for your temporal Life. Notice the Texts, *Prov: 10. 2, 3, 4, 22. Psal: 34. 10, 22.*

9 Object. If we shall addict ourselves to a Religious Life, then we shall be dull, mopish and melancholy, and never have a joyful day nor pleasant hour.

Ans. Mistake not the shadow for the Substance: carnal pleasures are transient and vain, but spiritual pleasures are satisfying and durable, *Job: 20. 5. The triumphing of the wicked is short. and the joy of the Hypocrite is but for a moment, Psal: 37. 35, 36.* You may read, *Job 18. Job: 20. Prov: 24, 20.* how unsatisfying and uncertain the pleasures of the wicked are.

Earthly pleasures may for a season gratify the earthly part of us, the bodily Appetites, but they can never fill the unlimited desires of that spiritual Substance, the Soul, which those who have been under trouble of Mind, do know by experience.

Indeed,

Indeed, sensual and earthly minded persons, whose Souls are dead, and Consciences asleep, may seem to rejoice and be merry, when they enjoy the Objects of their Desires, but their Joy is both shallow and short, *Prov: 14. 13. Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.*

It is true, the Children of GOD may have many sad and sorrowful hours, before they be assured of their Reconciliation with GOD; the sight and sense of their corrupt nature, their sinful state and sinful practices, their estrangement from GOD, and the sense of his displeasure against sin, their daily rebelling corruptions, and restless enemies, do cost them many Groans, Sighs and Tears, much sorrow and Lamentation; yet the end of that heaviness is joy, *Psal. 30. 5. Weeping may endure for a night, but joy cometh in the morning.*

In the midst of all their Sorrows and Sufferings, the faithful Servants of God can draw present Comfort, solid Joy, and spiritual Rejoycing, from these five Springs which never fail.

1. From the Fountain of God's Bounty and Goodness, who gives to all Men liberally.

They recounting the great Mercies and many Blessings which they enjoy, and finding that they far exceed the Troubles they undergo, their hearts are filled with Praise and Thanksgiving: whereby their Minds are eased, and their Souls comforted, so that they can joyfully serve the God of their Mercies, even when he seems to frown upon them, *Job. 1: 21. and 2, 10, and 13: 15.*

2. They find the Spirit of God carrying on the work of Sanctification in their Souls, in his ordinary method first, humbling the Soul, and breaking the heart: exciting to Mourning, Contrition and Repentance, before he imparteth Pardon and Forgiveness: And they know, that he who is now a sanctifier and worker of grace, will ere long, appear to be a Comforter and witness of grace, *Mat. 5. 4. Psal. 126. 5: 6. Rom. 8, 16. They know*

know that the Penitent have promise of Pardon ; and finding Repentance working in their Hearts, by their hatred and loathing of sin ; in hope of pardon of Sin, Peace with God, and Inheritance among them that are sanctified, they Joy in the Lord, and rejoice in the God of their Salvation.

3. The Word of God assures them, that there are Spiritual Pleasures sufficient to fill the desires of the Soul, *Jo. 16. 24. I Jo. 1. 4. Ps. 16. 11.* And their Spirits do experimentally attest this Truth ; so that they are filled with Joy and Peace in believing, *Rom. 15. 13.* and do glory even in Tribulation, *Rom. 5. 2. 3.*

4. The Promises of God are an overflowing Fountain of Joy ; Peace and Comfort to all the Faithful. The Child of God esteems them precious, and would not part with them for the whole world, *2 Pet. 1. 4. Psal. 119. 72.*

These Promises do fully assure us, that Sorrow and Mourning shall come to an end, and that Joy, Peace and Comfort, shall succeed, and endure for ever, *Jo. 16. 20. Isa. 51. 11. Rev. 21. 4.*

5. The Children of God do rejoice, and have inward comfort in their Union with Christ, and Conformity to him. Since he who is their Head, did live here a Life of Sorrows and Sufferings, and then entred into his Glory ; they rejoice to suffer with him, that they may be glorified together with him, *1 Pet. 4. 13. Rom. 8. 17.*

So you see, and you ought to believe, that if you sincerely love and serve God, you may have solid Joy and continual Comfort from these five grounds : 1. From God's love and goodness. 2. From the Workings and Witness of the glorious Spirit. 3. From the Truth of God. 4. From his gracious Promises. And, 5. From your interest in Christ, and likeness to him. Yea, Prayer and Meditation will never fail to refresh the Soul, and cheer the heart.

So that it is your great mistake to think, that Religion yields no Pleasure, but is a dull and Melancholy State ;

it is great ignorance and delusion, that makes Men to think or speak so, contrary to God's Word, and his Childrens Experience, Prov. 3. 17. *All her ways are ways of pleasantness, and all his paths are peace,* Psal. 34. 8. *O taste, and see that God is good; blessed is the Man that trusteth in him,* Psal. 63. 5. *My Soul shall be satisfied as with Marrow and Fatness, and my Mouth shall praise thee with joyful Lips.*

Yea, there is no true Pleasure in the world but in the ways of Religion, because none else can satisfy the Soul. All earthly Pleasures are Brutish and fit for the Body, that earthly part of us, and are common to us with the Brutes, and which some of them enjoy in a larger measure than we do. Only spiritual Pleasures are fit for spiritual Beings.

If this be your temper, that you take more pleasure in earthly Things and bodily Concerns, than in Religious Exercises and the divine Promises: be sure, you are yet in your natural and sinful State, and cannot be saved, till you be renewed, regenerated and born again, Rom. 8. 5, 6, 7, 8, 13. Jo. 3. 3.

10. *Object.* Our Consciences tell us, and we confess ingenousslie, that the chief cause of our Neglect of these Duties, is our Sloth and Laziness, Prov. 15. 19.

Answer. This is as dangerous, deadly and damning a Sin as you can be guilty of, and will more slyly and as effectually undo you, as the most heinous Crimes, Mat. 23. 25, 31. *The slothful and unprofitable Servant is condemned as well as the wicked,* Prov. 18. 9.

Every omission of a Duty, is the commission of a Sin, Jam. 4. 17. Rom. 12. 11.

Now, my Friends, I am perswaded, that most of you will approve of, and assent unto, what is here proposed; and you will own, that it is every ones Duty and Interest to help forward a Reformation. You do faintly wish, O that the world were better! O that People were more honest and faithful! O that my Children

Children were good and tractable ! O that my
 wants, were more honest and trusty ! O that Ne-
 ighbours were more kind and friendly ! &c. But W-
 es are Vain, where Endeavours are wanting, Prov.
 13. 4. Prov. 21. 25.

Therefore since your Judgement approves, and your
 Conscience consents, let not your Will gainsay, or
 your Practice contradict. But agree with your self
 be all of one piece ; let all the Faculties of your Soul
 and Powers of your Body, be employed in carrying
 one Design, to wit, the Glory and Honour of God
 and the eternal Happiness of Souls, 1 Cor. 10. 3.
 Phil. 2. 4.

Let not this Paper be a Witness against you, nor
 a mean to condemn you, but rather a motive to ex-
 cite you, and an instrument to Perswade you.

Let your Conscience be so informed and exercised
 now, that you may not be afraid nor ashamed of its
 Testimony at the day of Judgment.

*Take heed to your selves, what Conscience you have
 For Conscience will damn, and Conscience will save*

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MEMORANDUM

FOR

Mothers,

And those who expect to be so.

Honoured and loving Friends,

YOU being reasonable Creatures, and called by the noble name of Christians, it is supposed and taken for granted, that you are well informed in your Judgment, and firmly perswaded in your Conscience, that the Glorious and wise Creator of all things, hath fitted and appointed you to bring forth, and bring up Children for his Honour and Service, to prepare Members of his Church on Earth, and Partakers of his Glory in Heaven. And it may be thought, that all of you are ambitious of this Honour, to be instrumental Causes of a holy Seed and Blessed Off-spring, which may make up the Church of Christ in the World, and replenish Heaven with Saints, to shine in Glory, and celebrate the Praises of the Eternal King.

I believe all of you are desirous of Dignity, and ambitious of Honour, and here is Honour indeed, to be the Mothers and Nurses of little Angels, Children of the most high that may reign in Glory, and shine in Heaven for ever.

I believe that none of you are willing to gratify Satan to bring forth and educate Children to be his Slaves and Subjects of his Kingdom; who being Enemies to God and his Ways, may carry on the Devil's Work in the World, and then be tormented with him, and houl in Hell for ever.

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Surely

Surely, you will not affirm, that you are willing to go to that Place of Torment your selves, nor have any of your Children so unhappy and miserable as to remain in the Burning Bottomles pit to all Eternity.

And yet woeful Experience doth Plainly shew, that many imprudent and fond Parents (especially Mothers) are the greatest Enemies to their own Children and do further their Ruine and Misery more than the Devil, or any other Enemy can do, by gratifying their sensual Appetites, pleasing their foolish Fancies, satisfying their unreasonable Desires, pampering the corrupt Nature, encouraging them in Vanity and Folly, and perhaps by shewing them bad Examples in a Word, by giving them their own will, and withholding from them that necessary instruction and seasonable Correction, which is requisite to the renewing of their corrupted Nature, and bringing them out of a State of Sin and Vice, into a State of Holiness and Virtue. And by this means, they are fitted for Satan's Service, and prepared to comply with most of his Temptations.

It is most certain, that neither the Devil nor the World, can tempt Children, untill they be capable of yeilding and giving their Consent. Now if the first buddings of Vice and Wickedness springing from the Root of corrupt Nature, were timely suppressed and removed, the Root would languish and decay, and Satan could find nothing in them whereupon to fasten his Temptations, Jo. 14. 30. And if the Seeds of true Knowledge, piety, and Vertue, were timely and carefully sown, and duly and diligently watered, they would be sufficiently furnished against his Assaults and qualified to resist his greatest Temptations, Eph. 6. 11. 13.

Now since Children are born ignorant (though not innocent) they must be taught and instructed, they must know their Duty before they can do it ;

And

And who can so properly do this as Parents, especially you Mothers, who have the immediat management of them in their Tender Age, who are closest with them, have greatest influence upon them, and are most capable to oblige and prevail with them. You who are the Causes of their Being, are most obliged to contribute to their well-being.

Quest. What means shall we use? What Method shall we take?

Ans. 1. Being entered into a Married State, and having diligently and faithfully acquainted yourselves with the Duties incumbent upon you in that State (which Gods Word and other good Books do teach;) let your chief Design be to Honour and glorify God in that holy State which he hath ordained. And by humble Supplication beg his Blessing on the means of his own Appointment, that your Seed and Off spring may be instruments of his Glory, and Subjects of his Kingdom; And imitate holy Hannah, 1. Sam. 1. 11. Dedicate unto the Lord what he lends unto you; and pray that his Grace may sanctify and prepare it for his Service.

2. When your Child is born, renew your Obligation, dedicate and Offer it up to God as a living Holy Sacrifice, to be employed in his Service, to live to his Honour, and to be under his Protection all the days of his life, Exod. 24. 19.

3. At the time of the Child's Solemn and publick Dedication or Christening, instead of foolish Feasting Flattering and prating, call together some Christian Friends, who may join with you in praising God, for adding a new Member to his Church, and for making you the happy instrument of it; and in praying to God for the Preservation, Sanctification and Salvation of the Child.

4. If it be possible, carefully nurse the Child yourself, and let it take Nourishment whence it derived its Substance, that it may be wholly yours, You may

read your Duty in this Particular, in *Jer. Taylor's* Doctrine concerning the Virgin Mary's nursing the Holy Child Jesus, in his Book called *The great Exemplar*. And in the Section concerning Wives, in the Book called *The Ladies Calling*.

5. When the Dawning of reason appears, and Nature begins to shew it self in the Child, then bestir your self, and apply great care and Diligence in prayer and Fasting, to have the corrupt Nature rectified, the Image of Satan removed, and the Divine Nature and Image of God renewed in it.

Quest. Are Children destitute of God's Image, and a new nature?

Ans. Yes all the Posterity of *Rebellious Adam* are guilty and polluted, void of good, and full of evil. *Psal.* 51. 5. *They are shapen in iniquity and conceived in sin.* *Job.* 14. 4. *they are unclean Branches of a corrupt Root.* *Jo.* 3. 6. *That which is born of the Flesh, is Flesh that is unholy and corrupt,* *Rom.* 8. 8. *They that are in the Flesh, cannot please God, because they are not like him, they are not pure and Holy.*

You find, *Col.* 3. 10. *Eph.* 4. 24. that the Image of God consists in knowledge, Righteousness and true Holiness.

Now you see that Children are altogether Destitute of these Qualifications, and are very averse and backward to learn or acquire them, which Teachers of Youth find by Experience.

Quest. Have Children the Image of Satan, and a corrupt Nature?

Ans. Yes? All *Adam's* Posterity are not only destitute of Righteousness, but inclined to all Iniquity, *Gen.* 6. 5.

A Subject capable of two contrary Qualities, must have one of them? the Air must be either light or dark, Wax must be either hard or soft, The Heart of Mankind must be either good and holy, or else bad and wicked, it must be either for God or against him.

Now

Now God's Word tells us, *Rom. 8. 7. The carnal mind is Enmity against God, and is not subject to his Law. And indeed no worse can be in the Devil, than Enmity against God, and Rebellion against his Laws. we are not only Strangers, but Enemies to God. Psal. 58. 3. Rom. 5. 10.*

But the Depraved and corrupted Nature in Children, appears, in several particulars.

1. They are altogether ignorant and destitute of Knowledge, a thick Cloud of Darkness overspreads their Understanding, *Eph. 4. 18.* They are wholly unacquainted with the natural as well as the positive Law of God, and unwilling to use means, or take pains to know the same.

2. Pride and self-conceit appears very early in them; they love to be flattered, to be called good and pretty; they are apt to value themselves upon account of their great or rich Parents, their fine Ornaments or gay Clothing, &c. Now Pride is said to be the first sin of the Devil, and is most contrary to the nature of God, and abominable in his sight, *1. Pet. 5. 5.*

3. All know how Children are generally inclined to lying, Diffimulation and Falshood, which plainly, shews, that they have too much of the Nature and Image of him who is the Father of Lyes, *Jo. 8. 44.*

4. All their Passions and Affections are corrupted and distempered, and far from that Mind, which was in the Lord Jesus, and must be in every Disciple of his. before they can be saved, *Phil. 2. 5. Jo. 3. 3. Mat. 18.* How forward are Children to Anger, Hatred, Malice, Envy, Revenge, Quarreling, fighting, Avenging themselves on those that wrong them, domineering over those they can Conquer? How much are they inclined to sensual Brutish Pleasures, Vanity, Folly, and Trifling? How prone are they to Fretting, Murmuring, Peevishness and Discontent, if their Humours be not pleased, and their Appetites satisfied?

All

All these are plain indications, that their Nature is wholly Evil, and directly contrary to that innocent, patient, meek humble and holy Nature, which appeared in our Lord Jesus Christ, *Mat. 11. 29. 1. Pet. 2. 21, 22, 23.*

5. That Faculty the Will, is basely corrupted and depraved, which Plainly appears in Children, by their Stubbornness; perverseness, Willfulness. untractableness, unplyableness and Disobedience. If Children's Will were not restrained by some thing without them, they would soon run into Ruine.

6. Their Memory (that Treasury of the Soul,) is corrupted and vitiated. How soon do they forget good instructions, Admonitions and Advices; yet their own promises and Resolutions? How apt are they to remember Trifles, Folly, Play and Vanity.

7. Their continuing in this black and miserable State, when they come to years, their Willingness to squander away time in idleness, Play or Wickedness, and their Backwardness to go to School, to yeild or hearken to the instruction of Parents and Teachers, their unwillingness to go to Church, and their untentiveness there, doth plainly declare, that they are not only under the Dominion of sin and Satan, but that they are willing Slaves to that foul Spirit; and delight to do the Devil's Drudgery, rather than serve the high and holy God in Spirit and Truth.

Doth not all this shew, that Children have need of early Care and diligent Education?

Now if you Parents, patiently permit them to run on in their natural Course, and do not timely and diligently use means to convert and reclaim them, you consent to their Sin and Wickedness, and declare your Willingness, that they be miserable for ever. But if you encourage them in their Vices, and smile upon their Follies; if you feed their Lusts and please their humours, if you give them their Will and approve their Cunning, if you pamper and deck their

Bodies

Bodies, put money in their pockets, and provide portions for them to feed their sensual Desires; then you forward their Damnation, you side with Satan to make them miserable, and you put weapons in their hands, whereby they may rebel against the King of Heaven.

Tho' you do not think this, nor believe it when it is told you, yet your Practice speaks it, and the Event often declares it. And it is not probable, that you can be acquitted, when you contribute so much to the Condemnation of your Children.

Many of you complain much of your Childrens ignorance, Negligence, Idleness, Disobedience and Extravagancy. Truly, when I consider their Education, I nothing wonder that they walk in the Way which they have been accustomed to, and obey that Master whose Service they love best, Jer. 13. 23. Jo 8. 44.

If your Children prove your Cross and Affliction, blame your selves, who are the principal Causes, by neglecting timely instruction and prudent Correction, and perhaps by giving them bad Example. And if you smart under the Rod of your own preparing and deserving, do not complain, but seriously repent and speedily amend.

For as you are the Causes of your Childrens being, so should you be of their wellbeing; as you contribute to their natural life, so should you to their Spiritual: As God has made them yours by natural generation, so should you endeavour to make them his by vertuous and religious Education. They are a Trust committed to your Charge by our Heavenly Father, who will surely call you to an account.

As for you whose Children have more years than Vertue, and do follow their own Will more than the Will of God, I leave you to the advice of Spiritual Guids, or Civil Magistrates, according to the Command, *Deut. 21 18.* But

But as for you who have or may have young Children, be carefull to observe these Rules, and you may easily Rule them, and reap good Fruit and comfort for your Labour.

1. Speak Truth and no Lies to your Children; that is, whatever you teach them, see that you practice it your selves; otherways they will not believe that you are in earnest, nor listen to your Dictates. Few Words will suffice, where there is a continual good Example. Therefore let every Christian Duty as well as Moral Vertue be your daily Practice.

2. Love your Children prudently, and do not hate them effectually. *Fond and Foolish love proves to be the greatest Hatred, Prov. 13. 24.*

Away with that fond and foolish, hurtful and childish Flattering, Hugging, Caressing and Dandling of Children, that is usual, which lessens your Authority, tickles their Fancy, and feeds their Folly. Make no Idols of your Children they are God's Gifts, make them not his Rivals; let them not sit in his Throne, lest he pull them down, and punish you, either by taking them from you, or making them your Cross and Scourge. Therefore Love your Children piously, and let the Fruits and Effects of it appear, in promoting their Spiritual Good.

3. Feed, but do not poison your Children. God has given them five senses, but has left it to you to regulate the Objects. Let them neither hear nor see any thing that may corrupt their Fancy. Do not poison their eyes with seeing any base, wicked or Foolish Action, till they be fortified against it, and capable to reprove and abhor it. Do not poison their Ears with hearing any wicked, vain or idle Words, till they be able to testify against them, and reprove the Tongue that speaks them. For Children are capable to think as soon as to see, and to form Ideas as soon as to hearken. They are capable to remember before they can Judge or determine. Therefore

fore let them hear none speak, who have not learned the Language of *Canaan* ; and let them converse with none, but those who are acquainted with the Lord Jesus, and can help to make them so.

Let the Streets and publick Places be an abomination to them, untill Holiness to the Lord be written on the foreheads of all that walk there.

4. Seasonably and gently bow their iron Sinew, before it become too strong ; that is make their Will pliable. Teach them to be denyed, and to deny themselves : Let them not know that you give them their Will in any thing : Humour them not in any thing they cry for : And let them have what is fit at another time, rather than when they call for it. If you let them have their own Will, they will soon torment you, and Ruine themselves, An unbridled Will, makes an ungovernable person. But when you have effectually and prudently brought the Will into good subjection and Order, more than the half of your Work is done.

5. Throw water on their Wild Fire, that is let not passions prevail : Let Frowns, Rebukes and Rods, curb, restrain and suppress their immoderat passions and irregular Desire : Let Discipline chastise and keep in order these wild Beasts, till Reason be able to tame them : Let them know by your Countenance and Behaviour, that Patience, Meekness and Sobriety, are lovely and commendable Vertues.

Beware of giving bad Example here.

6. Regulate their Diet ; nourish their Bodies, but do not pamper them ; Let them know that Temperance is a Vertue, and that Fasting is Physick : Let their Food be course and plain, for Strength and Nourishment, not for pleasing the sensual Appetite : And as soon as possible let them gain their Bread with the sweat of their Brow. according to the Command, *Gen. 3. 19. 2. Thes. 3. 10.*

7. Moderate their Apparel, and do not Feed their
D Pride:

Pride : Adorn their minds before you deck their Bodies ; Teach them the use of Clothing, and let Gaudiness be an abomination to them : suffer them not to be proud of that which covers their Shame.

8. Moderate their Recreations ; let them never be idle, and let every thing they do be useful and instructive, to ripen their Reason and inform their Judgment.

9. When they are capable of being instructed, then teach them first by the Ear, before you make a Book their Burden. Let them have a good Treasure of sound and usefull Truths in their Memory, and be able to answer to many Questions, before you fix their eyes upon a letter. And that ye may build them high in Faith & Holiness, be carefull to lay a sure & solid Foundation : And therefore let Humility be the first Vertue that you plant in them. And for this end, make them acquainted with themselves : Let them know, that they are the degenerate Off-spring of sinful *Adam* ; shew them the corruption of the Nature in all the parts of it : what they ought to have been, and what they are in their corrupted State. Make known to them the Purity and Holiness of God's Nature and Law, and that every sin is an Offence against God, and a Transgression of his Law ; Shew them the Evil of sin, and the dreadful consequences of it, that every sin deserves Death and damnation, and that due to them, because they are sinners, guilty and unclean Creatures, Enemies to God by Nature, and Rebels against his just and holy Laws : Let them know, That whatever good they receive and enjoy, is purely of God's free Grace and Bounty, and not of their own deserving ; and that it is of God's great Mercy, Patience and long-suffering, that they are not thrown into Hell already.

10. When you have thus awakened their Minds, convinced their Judgments, humbled their hearts, and softened their Spirits, then you may make known to them, the LORD Jesus Christ the only Saviour, his Person, his Natures, Mediation and Offices, and what Way he is given for Mankind, offered unto them, and must be received by them, in order to their Reconciliation with God : Shew them the Doctrine of the Covenant of Grace, and the Method and Terms of Salvation, and what is the Nature and Extent of that Holiness, which is absolutely necessary to fit them for Glory and Happiness. Heb. 12. 14.

Teach them to understand the Person, the Offices, the Dispositions, Motions and Operations of the Holy Ghost the Sanctifier and Comforter.

Teach them to understand the Nature and manner of the Temptations of their Spiritual Enemies, and how to resist and overcome them.

Make them acquainted with the Doctrine and Duty of Prayer; and oblige them to pray by themselves, nor by a formal repeating of Words, but expressing the humble and hearty desires of their Souls, from a sense of their own Wants of God's Goodness and gracious Promises, of Christ's Merits and Mediation, and of the Holy Spirit's Assistance and Intercession; and teach them to trust in God, and wait for a return of their Prayers; and in every thing to be thankful to him. Particularly teach them to believe in, to prize, esteem and love the Lord Jesus Christ, as the Fountain and Foundation of all the Blessings and Benefits which they enjoy and expect. Jo. 14. 6. and that they are bound in Covenant with him by their Baptism.

11. Bring thus instructed and prepared. it will be easie for you to learn them to read? and to understand the Word Preached, for their further Edification, and to inform their Judgment, and excite their Practice in all the Parts of Publiak Worship. And when they are examined and approved by the Governors of the Church, they may be admitted to renew their Covenant with God publicly and solemnly at the Lords Table.

12. When they are thus prepared, fenced and fortified, by the pious care and faithful Diligence of Parents, and especially of you Mothers, then may they go abroad, and be sent to School to learn Languages, Arts and Sciences, and such accomplishments as are requisite and useful for them? which they will easily attain to when the Mind is so enlivened in the knowledge of God.

And there I shall leave them to the Conduct of faithful Teachers: But do not you leave them While Life lasts.

Note, However you may be pleased with your Childrens Proceedings, yet never flatter them; Never commend them till they really deserve it: Never call them good, till they be effectually so? tell them that Perfection is their Duty, and that yet they are far from it, But must still advance to higher degrees of Grace and Holiness.

Now, Mothers, these are some hints of that which you ought to do for the Sanctification and Salvation of your Children. This is no matter of indifferency, but your indispensable Duty, (Prov. 1. 8. and 6. 20.) Therefore neglect it not; it cannot be done in a short Time, or with little pains, therefore delay it not; but begin timely, and proceed dilligently; and endeavour to obtain the Honour of being the happy instruments of a glorious Reformation in *England*; and may all your endeavours be crowned with happy success.

Object. It is not good to burthen Children, and break their Spirits with too much Religion; it raises prejudices in them, &c gives them false notions & apprehensions of God and Religion.

Answer, Surely this Language proceeds from the Devil or his greatest

greatest Instruments, because it is so directly contrary to the Dictates of God's holy Spirit, Prov. 22. 6. *Train up a Child in the way he should go, and when he is old, he will not depart from it.* Eccl. 12. 1. *Remember thy Creator in the days of thy Youth.* &c. 2. Tim. 3. 15. Timothy is commended for knowing the Holy Scriptures from a Child, whereby he was made wise unto Salvation.

Object, We have not leisure to take all this care and pain upon our Children.

Ans. You find leisure to beget, Nurle, feed and Clothe them to take care of the Body : and will you neglect the Soul ? He who gives you time and all that you enjoy, appoints you to Work, and will reward you according to the management of it. Therefore let nothing be a hindrance now, which cannot excite you at that Day of account. Yea let Compassion to the Frame of your Bodies be a forcible motive to excite your diligence and zealous endeavours for its Sanctification and Salvation. And When you have done your utmost, still acknowledge yourselves unprofitable Servants and that all you have done, is no purpose without the Sanctifying Grace of the Holy Spirit. Therefore continue your earnest Supplications to the good and gracious God, the Giver of every good Gift, that he would give his Holy Spirit, to make your Labours successful and effectual : and the Righteousness of his beloved Son, make your endeavours acceptable with him. Therefore, though you ought, and are obliged to use every mean of his Appointment, yet trust to no mean, rely upon none of your performances, let all your dependance be upon the Lord Jesus Christ. Still beg the Spirit of Christ for your Assistance, and the Merit of Christ for your Acceptance : and in every thing give thanks and Praise to God the Father, Son and Holy Ghost.

F I N I S.
